Youth
APRIL 28, 1963

WHAT IS DEMOCRACY?
WHEN AFRICAN YOUTH MEET
SITES TO SEE IN D.C.

Where The Boys Are

Religious Education
EXHIBIT
Pacific School of Religion

Where The Boys Are

ELL ME, WHY DO YOU COME DOWN HERE FOR A WEEK AND GO WILD?
WELL, I THINK, BASICALLY, ITS DUE TO SOME DEEP FRUSTRATION. WE AS TEENAGERS FEEL TRAPPED BY A SLOWLY DETERIORATING WORLD. THE THREAT OF NUCLEAR WAR... OVERPOPULATION,... IT'S ALL PRETTY DISMAL...
ANY OTHER REASONS?
I'M FLUNKING ENGLISH LIT.

WHAT ABOUT YOUR PARENTS? THEY LIVED THROUGH A DEPRESSION IN 29 AND TWO WORLD WARS. THEY'RE STILL LIVING AND PLANNING FOR THE FUTURE AREN'T THEY?
YEAH, BUT PARENTS ARE DIFFERENT

DO YOU THINK SPENDING A WEEK THIS WAY DOES YOU ANY GOOD?
SURE, IT'S A CHANCE TO GET AWAY FROM IT ALL.
LIMBO CONTEST
TWIST CONTEST
STATE
R

may we quote you?

People go to take sun baths; why have so few had the idea of taking baths of silence?

—*Paul Claudel*

We dodge responsibility because we are so comfortable. We have the highest standard of living of any people in the world. What I fear is that we are making it our religion. There's danger in being too satisfied. I'm for making people unhappy in church. We need a liberal dose of divine discontent that will make us concerned about the needs of others.

—*George Grimm*

Sir, he hath never fed of the dainties that are bred in a book; he hath not eat paper as it were; he hath not drunk ink; he is only an animal, only sensible in the duller parts.

—*William Shakespeare*

We must have respect for both our plumbers and our philosophers or neither our pipes or our theories will hold water.—*J. W. Gardner*

Revolutions are not made; they come. A revolution is as natural a growth as an oak. It comes out of the past. Its foundations are laid far back.—*Wendell Phillips*

Government is not reason, it is not eloquence —it is force! Like fire it is a dangerous servant and a fearful master; never for a moment should it be left to irresponsible action.

—*George Washington*

If we win men's hearts throughout the world, it will not be because we are a big country but because we are a great country. Bigness is imposing. But greatness is enduring.

—*Adlai E. Stevenson*

Oh, youth, youth, youth! God! That's the exciting time. Oh, to have it all to do over again!—*Henry Fonda*

You can't play with the same toys all your life.

—*Amelita Galli-Curci*

Youth

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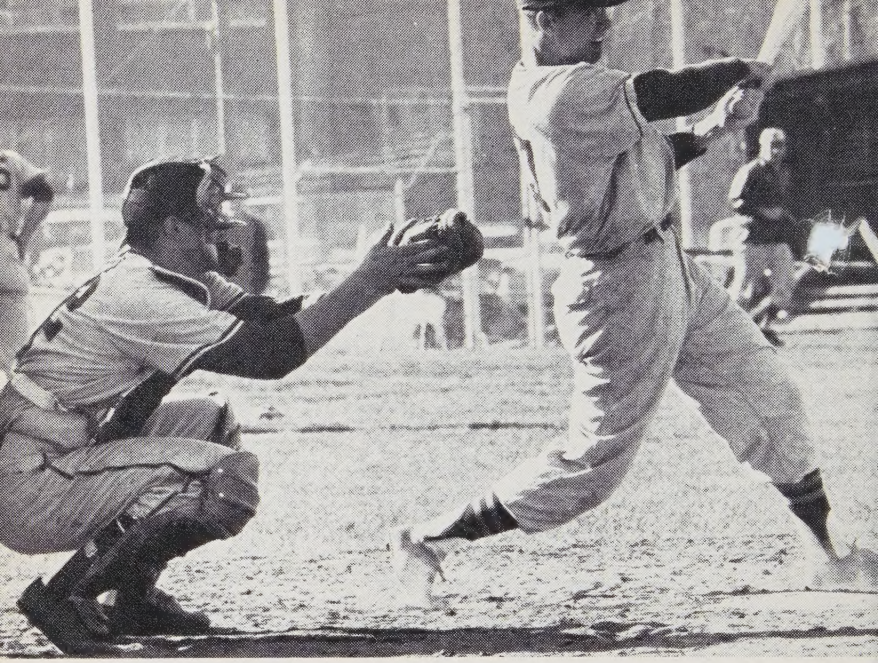


It is an argument which probably never will be settled. Baseball historia are about evenly divided on the question of whether it was Abner Doubl day or Alexander Cartwright who invented the game. On one thing, ho ever, there is practically unanimous agreement—whoever baseball's i ventor may have been, he did a job which stands as a model of precisio For the game he established is almost scientifically precise. It is unlike that the stopwatch was in use when baseball first was played. Neverthele the inventor created a practically-perfect contest of man against time.

Take the most common double play. With a runner on first base, ground ball is hit to an infielder. The ball is thrown to second base f one out, then relayed to first base for the second out. Almost invariab the batter running to first base is nipped by no more than one or two strid

Or consider the situation in which a runner is on third base and a ball is hit within a range of 270 feet from home plate. The runner tags at third base, then darts toward home at the same instant an outfield catches the ball. The outfielder throws toward the plate. If the thr is accurate, chances are that the runner negotiating the 90 feet betwe third and home will be a dead duck. For the ball will have beaten h to the plate by approximately a half-second. Any outfielder with a reasonab strong arm can throw the ball to home plate in three seconds from a d

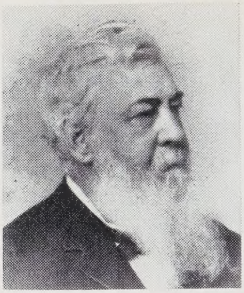
baseball is a contest/ *man against time*

tance of 270 feet. Only the world's fastest sprinters, running on carefully-groomed tracks, can cover 90 feet in three seconds.

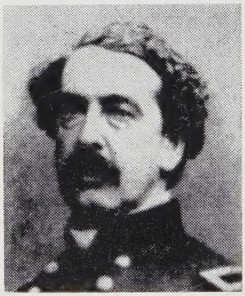
Consider that the nine-second time for the 100-yard dash still is in the dream stage. The world record for 100 yards, or 300 feet, is 9.2 seconds, which averages a shade less than 3.07 seconds per 100 feet. But no baseball player, wearing full equipment—including spiked shoes which are nearly three times as heavy as the type worn by sprinters in track—ever has run 100 yards in less than 10 seconds.

Former Washington Senators outfielder George Case, now a coach with that club, is generally regarded as having been the fastest runner in the history of major league baseball. Some 20 years ago, when Case was at the peak of his playing career, he ran a special 100-yard dash, attired in standard uniform, and was timed in 10 seconds flat. The current speed merchant of baseball, shortstop Maury Wills of the Los Angeles Dodgers, can cover 100 yards in about 10.2 seconds, wearing normal equipment. Both Case and Wills were blessed with exceptional running ability. Obviously, therefore, the average ballplayer is considerably slower.

The fastest that any man ever has run is only slightly better than 27 miles per hour—and that only over the relatively short distance of 100 yards. At his swiftest, New Zealand's Peter Snell, currently the world's best one-



Alexander Cartwright



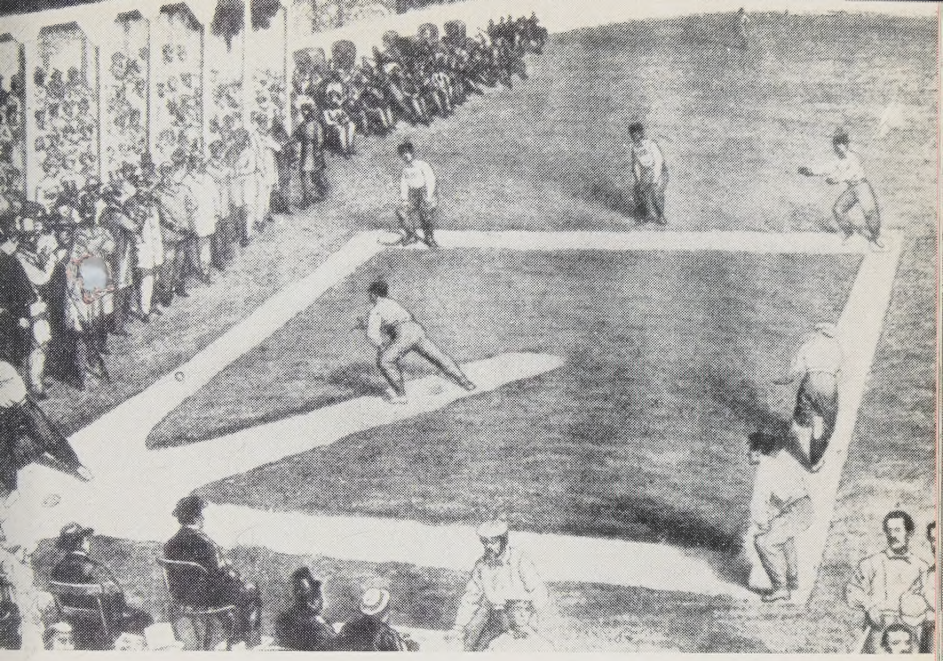
Abner Doubleday

The game played today is l

mile runner, moves at a pace of only 17 miles per hour. This is not t detract from the achievements of such athletes as Snell—it is merely t point out man's limitations in providing his own locomotion.

It is upon those limitations that the game of baseball has been designe It would be fascinating to find out just what baseball's inventor had i mind. Did he anticipate this constant competition involving practically a of man's physical factors? Why did he set the bases 90 feet apart, instea of, say, 89 or 91 feet? Obviously, the 89-foot distance would have favore the runner, and 91 feet would have favored the defense. But 90 fe provides a fair test for both.

With the bases 90 feet apart, the distance from home plate to secon base is 127 feet 3⅜ inches. Here again the beauty of baseball's measur ments is evident. Time after time, you will note that a runner attemptin to steal second base arrives at the bag either a split-second before or split-second after the ball which has been thrown by the catcher to t shortstop or second baseman, covering the base. The difference betwe "out" and "safe" is that split-second. Increase that distance of 127 feet 3 inches by just a few feet, and baserunners would run wild. Decrease i and base-stealing, one of the most exciting facets of the game, woul virtually disappear.



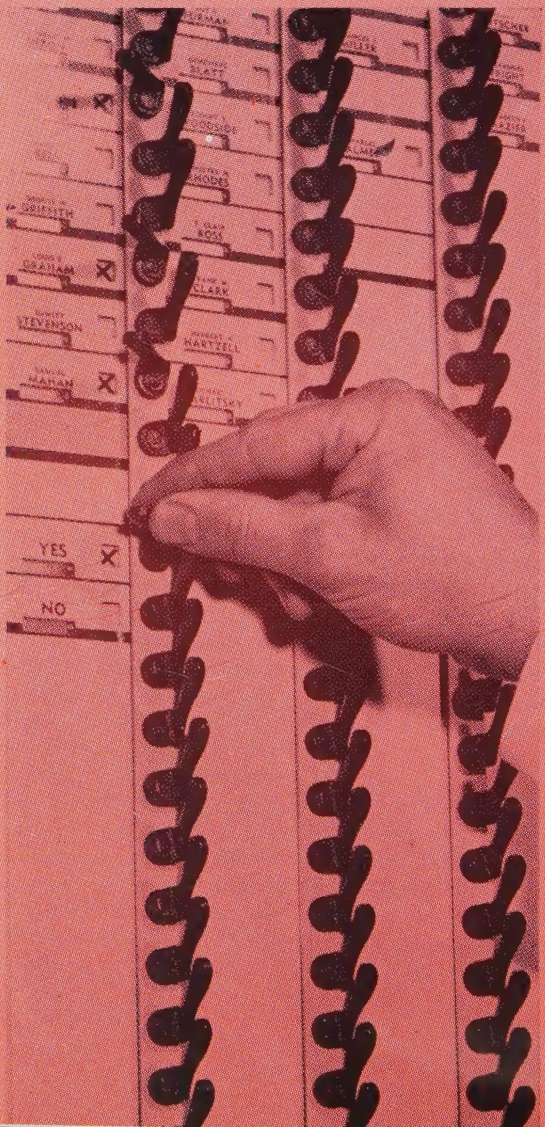
anged from the original rules and dimensions

The greatest tribute to baseball's inventor is that the game is even more interesting now than before—and its basic structure remains unchanged. Playing conditions are better and baseball diamonds are better tended than they were back in the early days of the game. Equipment has been improved greatly. Modern gloves and mitts enable players to hang onto hard-hit drives which would have gotten through the old-timers. The oval spikes on today's shoes—an improvement on the old triangular spikes which frequently became clogged with dirt—make it possible for players to make the most of their running ability. Yet, even though playing conditions and equipment have brought about better individual performances, the basic contest of man against time goes on in baseball.

In only one major area did baseball's inventor goof. He set the distance between the pitcher and the batter at 50 feet. That gave the pitcher too much of an advantage. In 1893, the distance was increased to 60 feet 6 inches, which is what it is today. Why the odd six inches? The rules committee which made the change intended the distance to be 60 feet. But whoever drew up the diagram issued to show the change erroneously added six inches. Things worked out so well, however, that the boo-boo was permitted to stand.

—EDGAR WILLIAMS

What is democracy?



Suppose President Kennedy were to call upon you to visit the new Republic of Upper Boslovia, which has requested U.S. recognition. The President tells you that he makes it a rule to recognize only those governments which are democratic. You are asked to make a survey of the political institutions and report back to him as to whether Upper Boslovia is a democracy. What would you look for? Can you tell a democracy when you see one? What criteria do you use to decide whether a government is democratic? What elements must exist? How similar must its political institutions be to those of the United States?

Webster's Collegiate Dictionary contains the following definition of democracy: "Government by the people; government in which the supreme power is retained by the people and exercised either directly (pure democracy) or indirectly (representative democracy) through a system of representation." The John Birch Society uses as its slogan: "This is a republic not a democracy. Let's keep it that way!" Webster's Collegiate Dictionary contains the following definition of republic: "A state in which the sovereign power resides in a certain body of the people (the *electorate*), and is exercised by representatives elected by, and responsible to, them. also, the form of government of such a state."

Do these definitions help you to determine whether a given state is a democracy or a republic? Can a government be both simultaneously? To what extent is the government of the United States either or both?

Obviously, such definitions must be succinctly stated. Volumes have been written defining these terms, therefore, one must make allowances for the necessity for brevity. As a result, these definitions are wholly adequate for the person who understands their fuller implications but can be very misleading for those who do not. For example, does "government by the people" mean that for democracy to exist *all* the people must govern? Hardly, nor does it mean that democracy can be adequately defined as "rule by the majority." If the latter were an acceptable definition it would encompass any system, no matter how tyrannical, which had the support of a majority of the people without any regard for the rights of those in the minority.

Those who insist that the U.S. is a republic, not a democracy, are defining democracy as mob rule. They assume that it means the people are ruling (much like a New England town meeting). What they ignore is the fact that in a representative democracy (which we do have), the people as a whole do not rule but rather they determine who will rule, and democracy is the process by which this determination is made. For all practical purposes, therefore, the Webster definitions of "republic" and "representa-

Does freedom to express opposition m

tive democracy" are interchangeable and both define the American syster of government and what we mean by "democracy." Now let's take anothe look at Upper Boslovia.

What basic elements of democracy must exist before Upper [illegible] could be considered a democracy? (1) Those who rule must have bee selected by those being ruled, and (2) the policies made by those wh govern must reflect the consent of those being governed. To be meaningf those two points require the following:

(a) **Elections must be free and relatively frequent.** There must be ever opportunity for the voter to cast his vote without fear of reprisal. He mus be permitted to make his choice secretly, without being required to reve that choice. He must also have the opportunity to vote the rulers out o office periodically and not be required to submit to their rule indefinitely.

(b) **Periodic elections means that the ruler is held responsible for hi actions.** This in turn means that the government is a constitutional goverr ment in that the ruler is responsible to the governed and limited in hi power. This does not mean that there must be a written constitution suc as exists in the United States. A government may be constitutional withou a written constitution (such as in England) or it may be autocratic with written constitution which is not enforced (as in the Soviet Union).

(c) **For the democratic process to exist, there must be freedom of ex pression in all its forms.** This in effect means freedom to express oppositio to those in power through speech, press, assembly, petition, and the ballot Does this mean freedom to overthrow the government by force and vio lence? Only if all the aforementioned forms of expression are denied. I "consent of the governed" is to mean anything, every means must be mad available to determine what that consent is. The people may support an leader if they are limited in their knowledge and understanding of what h policies and goals are; therefore, the media of communication must be le open for opposing points of view to be expressed. This has been wel expressed by A. D. Lindsay who said: "No doubt the ordinary voter has th vaguest ideas as to what legislative or administrative reform will stop th pinching of his shoes—But for all that, only he, the ordinary man, ca tell whether the shoe pinches and where; and without that knowledge th wisest statesman cannot make good laws."

(d) **The number of those who are permitted to vote should not be limite unduly.** This is necessary for any freedom of expression to take pla Whether we would cease to be a democracy if the right of women to vot were revoked is a debatable question. We would, of course, be less demo cratic than we are now, and certainly the right should not be limited as it once was to church members or property owners. Democracy, however, i

eedom to overthrow the government by force?

a relative term. That is, we are more democratic today than we were a hundred years ago, and we are more democratic than the Latin American governments are. The important point here is that democracy does not exist where only a small handful of the population are permitted to select the rulers. (How about lowering the voting age to 18, as is done in Georgia and Kentucky?)

Before leaving this discussion of what democracy is, a word must be said about what democracy is not. Nothing has been mentioned here about many characteristics of the U.S. system of government, such as federalism, separation of powers, and judicial review. Democracy does not require that any of these elements of American government must exist. The world is full of democratic governments which are unitary rather than federal in their relations to their political subdivisions. There are also democracies which have a parliamentary system of government rather than a presidential system with separation of the powers of the executive, legislative, and judicial branches, which more or less characterizes the American system. The United States is virtually unique in its practice of permitting its highest judicial body (the Supreme Court) to declare an act of its highest legislative body (the Congress) null and void. Regardless of how desirable these American political institutions may be, none of them is necessary in a democracy. The great democracies of England, France, Scandinavia, and the British Commonwealths have none of these provisions precisely as they exist in the U.S. government.

One final reminder—just as many of the political institutions of American government are not necessary for democracy, so is its economic system also unnecessary for democracy. For example, capitalism is not *necessarily* more democratic than socialism. Democracy may survive or perish under either economic system. The fact that we have chosen capitalism rather than socialism is due to our faith in its superiority as a system by which more of the goods of life can be more efficiently made available to more people without as serious a threat to individual initiative as might result under socialism. It is inaccurate, however, to assume that the phrase "democratic socialism" is a contradiction in terms. That such is not the case has been well demonstrated by the socialist democracies of Scandinavia, post World War II England, and certain members of the British Commonwealth.

So much for what democracy is and is not. How can we acquire the information and understanding which are necessary, if we are to make the most of our roles as citizens of a democracy? To this question we will direct our attention in a forthcoming article. In the meantime think about your answer to the President, when he asks you whether Upper Bosloyia is a democracy.—LEWIS MADDOCKS

THIS IS OUR HERITAGE

A GUIDE TO WASHINGTON, D.C.

Are you one of the thousands of teens who are making a springtime trip t Washington, D.C.? The best way to make the most of those rare momen is to plan ahead. Read all you can about our Capital. Check a good trav guide. Of course, you'll want to see the usual public buildings. But als plan to use every spare moment to see as many sides of this fascinatin city as possible.

Write ahead for special appointments. Make a date with your Congress man and ask for a ticket to the Congress' Visitors Galleries; write to th Library of Congress for tickets to evening poetry reading and concert Spend a star-gazing evening at the Naval Observatory. Tour the glitterin embassies. Ask the State Department to let you listen in on a daily foreig policy briefing. Write to the Architect of the Capitol, for a rarely see view of the inside of the Capitol's rotunda.

Hob-nob with Senators in the underground railway which connects t Senate chamber with the senate offices. For lunch try the cafeterias in th new Senate Office Building, House Office Building, or Supreme Court. Fo more expensive dining and celebrity-watching visit the Sky Room of th Washington Hotel, or Harvey's. At the Folger Shakespeare Library yo

nne Andersen and Jim Meyers tour the
igious shrines of Washington, D. C., in the
vie, "This Is Our Heritage."

can see an authentic Shakespearean theater and look at a priceless first folio edition of the Bard.

Ha[illegible]ou ever realized that Washington is also a great religious center as well [illegible] political center? Many denominations have built churches in the nation's Capital that are regarded as the "national churches" of their denominations.

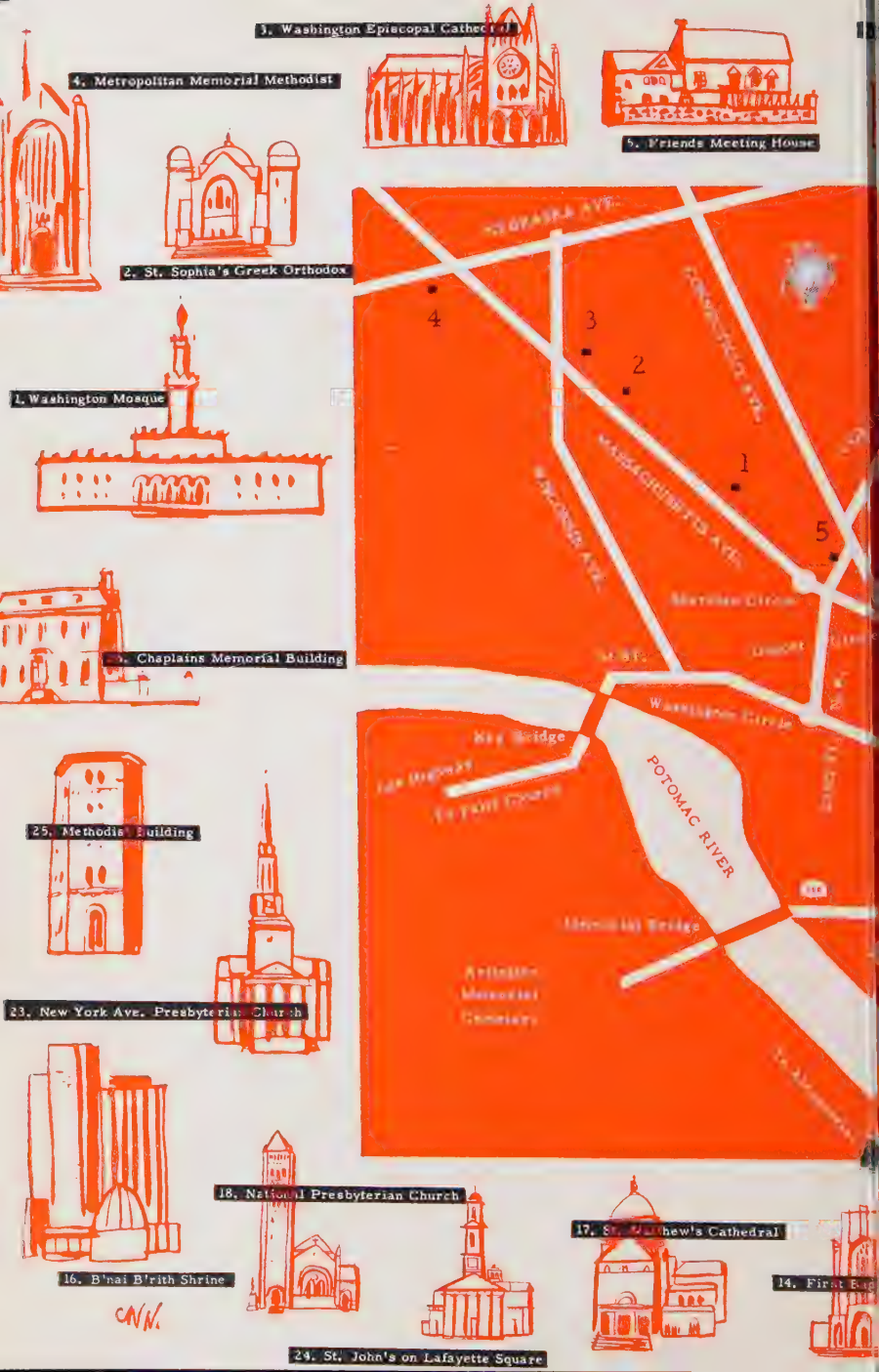
Recently a camera crew followed two young people who were touring Washington's religious shrines. The result was a documentary film, "This Is Our Heritage." They visited churches associated with our Presidents, such as historic St. John's Church of Lafayette Square (Episcopal), only one block from the White House which has been visited at least once by every President from James Madison (who occupied the White House when the church was built in 1816) to John F. Kennedy who recently added his signature to the prayer book in the President's Pew.

Other churches are more recent edifices, great shrines which are worthy of a city that has become one of the most important capitals in the world. The Washington Cathedral (Episcopal), under construction since 1907, and not due for completion until 2000 A.D. or later, rises over the northwest horizon. Two miles north of the Capitol, U.S. Catholics have built the National Shrine of the Immaculate Conception which, when finally completed, will be one of the largest churches in the world.

Everywhere in Washington, D.C., are reminders of our heritage as "one nation under God."

WHERE TO SEE WASHINGTON SHRINES . . .

The map on the following pages is based on *A Guide to Religious Shrines in the Nation's Capital* by Glenn D. Everett. Copies of this book are available at 75 cents each from Capital Church Publishers, 926 National Press Building, Washington 4, D.C. This book is the basis [illegible] "This Is Our Heritage," a 22-minute, color sound, 16mm documentary film. The film is available from Religious Heritage of America, Inc., 636 Woodward Building, Washington 5, D.C. at a rental fee of $8.


3. Washington Episcopal Cathedral
4. Metropolitan Memorial Methodist
5. Friends Meeting House
2. St. Sophia's Greek Orthodox
1. Washington Mosque
Chaplains Memorial Building
25. Methodist Building
23. New York Ave. Presbyterian Church
16. B'nai B'rith Shrine
18. National Presbyterian Church
17. St. Matthew's Cathedral
24. St. John's on Lafayette Square
14. First Bap
4
3
2
1
5
POTOMAC RIVER
Key Bridge
Memorial Bridge
Arlington Memorial Cemetery
Washington Circle
CAN.

RELIGIOUS SHRINES OF WASHINGTON, D. C.

IS A CHRISTIAN FREE TO B

The policeman on the corner was dressed in spotless white. He blew his whistle—the flow of traffic moved quietly forward down the wide, beautifully-landscaped street.

The early darkness of evening was settling down upon the city. On the left side of the street lights were coming from the assembly rooms of the Royal College's modern buildings. On the right the pale blue of the neon signs was reflected on the stainless steel of the huge car dealer showroom. One felt the secure comfort of this thriving city.

But, suddenly out of the shadows came a dark figure. His presence threw a question mark into the air—and haunted the picture of the city. This man limped across the street carrying his bundle of dirty, smelly rags. He was stooped with poverty and disease. The grey mat of his beard was stiff with its filth. His infected bare feet padded softly on the concrete sidewalk until he reached the smooth wall of the brightly lighted

car dealer's building. Here he paused—looked around—and then started spreading out the contents of his bundle.

In a few minutes he was settled. From his pack had emerged wood for a fire. The sputtering flames reflected on the huge glass windows which opened onto the shiny black finish of the luxurious limousine on display. The old man shuffled around placing the only dirt-covered rags to wall off his home on the sidewalk. He was fixing his evening meal and making his bed for the night. The sidewalk with people walking by, became his kitchen, bedroom and bathroom. The beautifully-landscaped street was his front yard. As he settled down to sleep he looked across, disinterestedly, at the hustle of activity and bright lights of the Royal College campus.

This was the evening of December 28, 1962, and in the Royal College Assembly Hall in Nairobi, Kenya, in East Africa, 500 persons had gathered to share in the first All Africa Christian Youth Assembly. These African

youth had come to Nairobi from all corners of the African continent to join in Christian fellowship and to explore together the meaning for Africa, today, of *Freedom—Under The Cross.*

Africa is a continent of sharp contrast. The screaming discord of the prosperous city street and the beggar's bedroom was re-told in the All-African Christian Youth Assembly. Within the meetings of the African youth, and the adults who work with them, the theme of CONTRAST was played in muted tones—but was present and strongly influenced the fellowship and study of *Freedom—Under The Cross.*

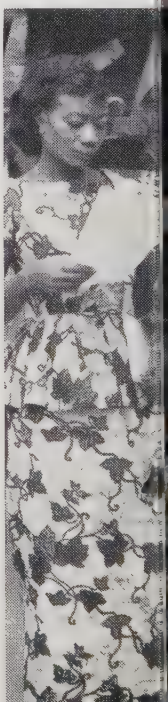
Out on the street the old beggar dozed fitfully. In the assembly auditorium 500 voices, using several languages, joined in singing, "In Christ There Is No East or West." Out on the street one looked over the sleeping beggar's head at the shiny car advertised for sale—a product of the West with its modern industry and prosperity. Below the light from that window, the embers of the old man's little fire glowed. His dirty rags lay in lumpy piles and his diseased body sought rest. He was a product of East Africa. The African voices could be heard faintly in the night air—"In Christ There Is No East or West."

"It is sad, but true." John Onyanga's cultured English accent was easily understood. "Young Africans who become active in the Christian Church and attend the church's mission schools are changed and many times can not understand their own people here in Africa. To be changed is good," this young African from Kenya continued, "but Africans lose their own personality and become Westernized. They learn European history, study English literature, and appreciate the advances of United States' technology. They know little of Africa and are completely separated from their own culture and tribal background. How can we lead a people we do not understand? Why has the church helped us in this way?"

John Onyanga stood in front of the modern men's dormitory at Royal College in Nairobi, Kenya. The white building with modern design was a marked change from the grass hut which John's ancestors had known. The vast majority of Africans in Kenya still live in small villages scattered across the countryside. The people struggle from day to day trying to scratch out an existence.

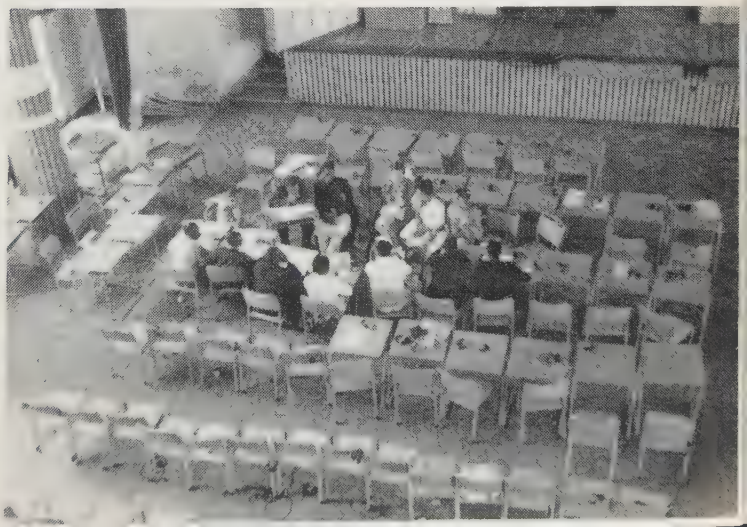
Freedom—Under The Cross, serving as the assembly

In Nair



0 persons gathered for the first all-Africa Christian youth assembly

Never before had young African Christians gathered together from all parts of Africa and from all kinds of church backgrounds. For 11 days they talked, worshiped, and sang. Gay costumes were dominant (note tribal scar on girl's face in photo at the left). One Bible group (below) used the main hall for their study. Ear phones on seats provided delegates with French-English translation during assembly sessions. Attending the assembly was the author who shared as a fraternal delegate representing churches in the United States.



theme, became a center point for bringing into sha
focus the concerns of young African Christians today. Th
assembly program moved for ten days in a continuin
conversation between the meaning of freedom to a Chri
tian and the conflict for freedom in African society.

Does freedom bring with it a particular form of gover
ment? Is a Christian free to be unconcerned for t[illegible]pligh
of his neighbor? Is the man in South Africa who has n
voice in government, who is forced to live in inadequa
housing, who has little chance for education and who
told he is inferior, ever free according to Christian unde
standing? In a time of social revolution—even bloo
battles—is a Christian free to participate in violence whe
the goal is to relieve suffering? When millions are hu
gry, is a Christian free to sit down and enjoy a banque
Although politics can become a source of graft and co
ruption, can a Christian ever be free to be un-involved?

These questions, and many others, were faced by the
young Africans. These youth had come from over 3
different countries in Africa and for the first time
African history were facing these questions togethe
They represented many denominations and Christia
youth organizations, but these divisions of denominatio
and nationality were quickly faded in the bright sunligh
of their unity—African Christians concerned with th
meaning of freedom. Strong, deep and costly commitmer
was evident in their lives. They were committed to wo
for freedom, to give themselves for independence, to clai
their rightful voice in the world.

In their assembly program key speakers shared ma
concerns. The wounds of self-centered Colonialism a
still deep in Africa and in many countries still bleedi
freely. The Western part of the world has been guilty
allowing exploitation of African resources. In ma
instances the attempt to honestly help the people
Africa in developing their own leadership has been to
little and too late.

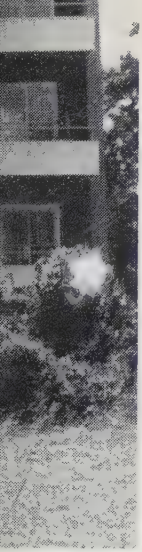
The church in its mission program has done a gre
deal to meet deep African need. Education and medici
head the list of the ways in which the church has made
significant contribution. But the church must plead gu
to insisting to the vast majority of African Christians th
Western living and Christian living are one and the sam
Far too many patterns of life and church practice fro
Europe and America were imposed upon the Africans. A

Speakers at the Nairobi meeting included Christians who are political leaders in Africa today. Bola Ige (below), young leader of the Political Action group in Nigeria, who was recently released after being held under house arrest for six months, said that Africa is going through "post-colonial teething troubles" as Africans press their essential demand to be accepted as equals by all.

African leaders urge Christian youth to take part in politics

These Ethiopian priests (above) who brought along their aides were among the 380 young Africans representing 35 countries at the meeting which was held on a college campus in Kenya's capital city. Enjoying the fellowship of tea time at the assembly (below) were some of the 150 non-African delegates from all parts of the world, including five North Americans.

Non-Christian Africans say: The church is for the Western wo



a result the church, to many non-Christian Africans, seems like a foreign institution. And African Christians, with their knowledge of European and American history, are not always adequately prepared to lead a people whose emotions are rooted in the tribal life of the bush country.

Youth in Africa are vitally interested in world affairs and were challenged to give their leadership to the future of Africa and the church in Africa. Many of the leaders of the assembly were Africans themselves who are doing just this: Dr. John Karefa-Smart, an ordained pastor, and trained medical doctor, is now serving on the cabinet of his country's government as Minister of Lands, Mines and Labor in Sierra Leone. He said: "Christian youth in Africa are called to active political, economic and social service—helping to bring the highest freedom, under the cross." Bola Ige, a young attorney and leader of a political party in Nigeria, called for youth to "fight for freedom, justice and equality for all, and not just a privileged few."

Dr. W. A. Visser 't Hooft (of Geneva, Switzerland), general secretary of the World Council of Churches, was present and addressed the assembly on the concern for Christian unity.

The Rev. Richard Andriamanjato, pastor of a church in Madagascar and mayor of that nation's largest city, gave a sharp challenge to the church today. "The church preaches that everything comes from God. The question is: Does evil also come from God? And where there exists many things that are not good, has the church taken a stand? The church has not made clear the obligations of a Christian as citizen. Does it throw itself into the daily struggle of the life of its people?"

t for Africa

A few blocks away from the assembly meeting stood a modern brick church that would have looked at home in suburban Miami or Los Angeles but was hardly "home" for the tribesman who lived in a grass hut. The Dutch Reformed Church in South Africa has remained strangely silent on the evil practices of apartheid (radical segregation and suppression), or has often encouraged the government in its practices.

The Christian story of God's love is a revolutionary story. It is the story of a love so deep that God entered into and shared the common life of man that man might grow in relationship to God. If the church in Africa is true to God's mission, it will identify its work with the needs of the common life of man in Africa today.

Africa is in the midst of a political and social revolution. It is the hope and prayer of African Christian youth that these two revolutions will meet. The one, the revolutionary love of God revealed in Christ and directing the life and energy of the church's mission, and the other, a struggle to gain an independence for African peoples which will guarantee their rights as men of dignity with freedom and justice.

Looking back to the All-African Christian Youth Assembly held in Nairobi, Kenya, from December 28, 1962 to January 7, 1963, one is aware of distance traveled and distance to travel. It was highly significant that youth from a great variety of Christian backgrounds and from all over Africa can now meet together. But the items of mutual concern left much unfinished business. Many questions are not yet answered. But to have asked them seriously is a sign of hope.

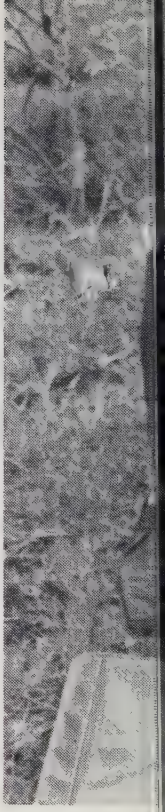
Youth in the United States could learn a great deal from their African friends: the intensity of concern for world peace: the conviction that the Christian is called to serve his fellow man; the willingness to sacrifice popularity and, sometimes, personal safety in giving himself to the struggle for freedom. All of these forces point hopefully toward the significant role which African Christian youth will assume in their nations and in their churches. The foundations for *Freedom—Under The Cross* will be built slowly in Africa. And yet there is a desperate cry of urgency.

On January 9, 1963, the Royal College lights were not burning, for the assembly was concluded. The delegates had started their homeward journeys to all parts of Africa and around the world. A more important light burned, however, with deeper intensity in the lives of 500 persons. And the question *will be* answered: "Can Christian freedom direct the turmoil and heartache of a people who yearn to be free?"

The policeman dressed in white blew his whistle. The traffic moved slowly forward. Again a shadow emerged, padding noiselessly down the sidewalk toward the stainless steel wall of the car dealer's showroom, content to rest his tortured body on the concrete. This night will pass!

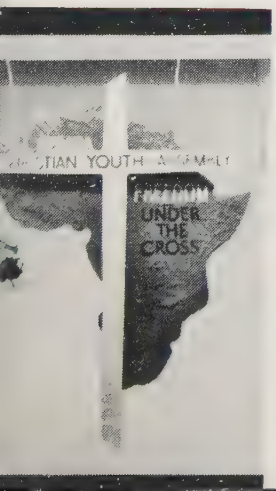
But, how long, o man? Will the force of hate lift him up—or will it be the force of love?

—SCOTT LIBBEY



Can Chris

eedom direct the turmoil of a people who yearn to be free?



"The church in Africa played a revolutionary role in planting the seed of revolt against every form of human oppression," said John Karefa Smart, minister in the cabinet of the Sierra Leone government, who presided at the youth assembly. "Past achievements are not enough, however. Christian youth in Africa are called to share in the church's ministry of prophetic judgment, pastoral leadership, and active political, economic and social service."

CBS-TV features the new United Church Curriculum .

A class of eighth graders get last-minute instructions before cameras roll.

The new church school curriculum of the United Church of Christ will mak its initial television appearance in a dramatic documentary on the CBS-T network show, "Lamp Unto My Feet," at 10 a. m. (EST) Sunday, May This is the first time that a Sunday church school curriculum has bee introduced on the air. Featured on the program are: Dr. Truman B. Doug lass, executive vice president, United Church Board for Homeland Mi istries; Dr. Roger L. Shinn, professor of Applied Christianity, Union The ological Seminary, and author of a basic document on the curriculum James Pfeufer, curriculum art director; Allen Kroehler and Everett C Parker, demonstrating classroom procedures for third and eighth grades Ridgeview Congregational Church, White Plains, N.Y.; and the Christia Education Committee of the Board of Deacons of the Chappaqua (N.Y. Congregational Church. All local churches are urged to get in touch wit their local TV stations to learn if and when this documentary is to be tele cast in their areas. In an area where the "Lamp Unto My Feet" progra is not carried regularly, the local church is being asked to try to interes the local TV station manager in carrying this United Church documentar The show was directed by Lane Slate, CBS producer-director, and Thon Spalding and James Horowitz were in charge of photography. Followin the CBS-TV telecast, it is hoped that the film can be made available throug the denominational Division of Christian Education. Excerpts and scene from the program are found on these and following pages.

TEACHER: What does rejection mean?

TRUMAN: It means not to be accepted—to be turned back.

TEACHER: Have any of you been rejected any place?

JANE: In a club or something.

TEACHER: What happened?

JANE: You're not wanted.

TEACHER: And how does that make you feel?

CHIP: It makes you feel, well . . .

TEACHER: Frustrated? What other emotions might rejection stir up?

CAROL: Anger. You might feel lonely.

TEACHER: Yes, that's right, from not being accepted. These are all things that kill this feeling that things will come out all right and that you can handle the situation. . . . Let's see, you read the biblical passages from Jeremiah 38. What happened to Jeremiah?

CHIP: He was put into a cesspool.

TEACHER: But why was Jeremiah rejected?

CHIP: They were jealous of him. . . . They didn't believe him because when you fear something you don't believe it. They just rejected him. They didn't want to hear anything more about it.

TEACHER: When somebody comes along who says unpleasant things or is politically undesirable to the party in power, they get rid of him in one way or another. Can you think of any political situation wherein today where somebody might be rejected because of a stand that he took? . . .

CHIP: Some people say there should be no nuclear tests. Some say we should and others say we shouldn't.

TEACHER: And so you're liable to be considered unpatriotic because of either viewpoint. That's one way politics can reject us. What are some of the reasons why people reject others! Let's list them here.

JANE: You're strange. The stranger gets rejected.

TRUMAN: It could also be your caste or class.

TEACHER: What else?

JANE: Your religion.

CAROL: In sororities or fraternities, you can get rejected. A certain clique.

TEACHER: Do any of you have an older sister or brother in a sorority or fraternity?

CHIP: They had a kangaroo court. There was this person who didn't want to have a pie thrown in his face. Everybody thought he didn't want to make a fool of himself. He was rejected.

TEACHER: Do you think that's an intelligent way to judge a person?

ALL: No!

What's new in curriculum? . . . excerpts from TV interview

DR. DOUGLASS: What's new about the new curriculum?

DR. SHINN: Some of the newest things are some of the oldest things. All through the history of the Christian faith you have Christian education whenever people come to think about their faith in the midst of the life they're living. . . . I'd say we now conceive Christian education to take place where the biblical message intersects with life today. Sometimes we start where the students are, sometimes we start with the scripture passage. Whichever we start with, we work toward the meeting place.

DR. DOUGLASS: Isn't another aspect of this curriculum the use of graphic arts—that is, the extent to which, first of all, they are produced entirely for this curriculum? . . . Also, the way they deliberately attempt to get inside experience of the student before any drawing or painting is done.

DR. SHINN: And I think this is terrifically important in what we are trying to do, because so many people, whenever they try to visualize anything connected with the Bible, do it in terms of the old calendar art that came from the funeral director.

DR. DOUGLASS: Isn't it important when people go to evaluate the graphic art that's been produced by this curriculum that they ask not simply "Do I like it?" but "Does this say something to the person for whom it has been drawn or painted?"

DR. SHINN: That's absolutely it and the experience we've had as we tested these materials is that the children respond to this in a lively way—unless their parents and teachers get to it first and tell the kids that they ought not to like it.

DR. DOUGLASS: This is another new feature of this curriculum, the extent to which it has been tested for its teachability before anything is put in print. As I understand it, every course has been taught in several churches of different types in different places—big churches, little churches, rural churches, city churches. . . .

DR. SHINN: The practice was the test.

DR. DOUGLASS: Dr. Shinn, you are a professor in a theological seminary. I've heard a number of people speak of this new curriculum as being theologically sound. First, what is theology? Second, how does theology work itself into the church school and the curriculum?

DR. SHINN: Theology is simply the intellectual side of faith. It is not all of faith by any means, but there isn't any serious faith without theology. There's an emotional side of faith, there's a side directed toward action; but we've got to think our faith, and whenever we think about it, we are thinking theology. This sort of teaching takes a lot of skill, but not necessarily the sort of skill that comes from a long and involved training. It's the kind of skill that comes partly from studying the scriptures and partly from really living with people and approaching life in their terms instead of so artificially as we sometimes do. . . . ▼

Dr. Roger Shinn watches (above) as make-up is applied to Dr. Truman B. Douglass prior to TV interview. In Boston (below) James Pfeufer, curriculum art director, instructs an assistant as she works on art work for textbooks for the United Church curriculum.

SOMETHING BIG TO LIVE FOR . . .

Sometimes,
My Father,
my daily interests seem so trivial.
Am I always to be
a prisoner of the unimportant,
chained to trifles?

Arouse my interest
in the lives of great men
who became involved in great endeavors:
statesmen,
teachers,
ministers,
youth leaders,
physicians,
all who have notably achieved.
Inspire me by their example:
their willingness to work and study,
their keen desire to serve mankind,
their spirit of self-sacrifice,
and their steadfast faith in thee.

Grant that
I may be touched by all human need.
May I look ahead to the day
when I shall help to eliminate
injustice,
ignorance,
and disease from the earth.

Amen